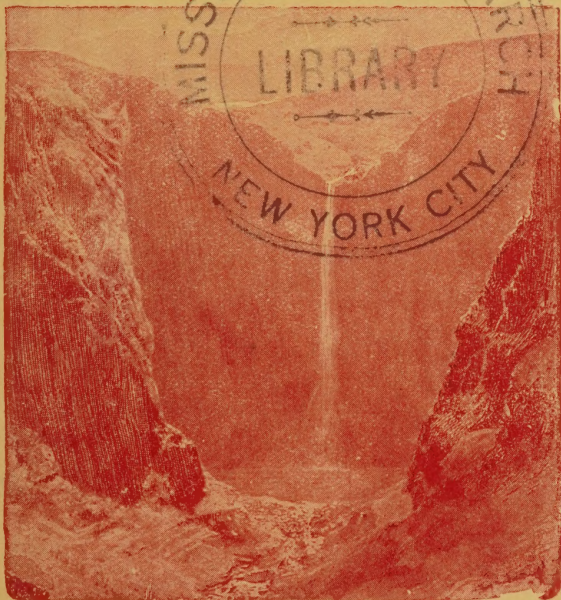


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The History of the **Basutoland Mission,** **1833-1905.**



THE MALETSUNYANE FALLS.

THE HISTORY
OF THE
BASUTOLAND MISSION
FROM 1833 TO 1905.

THIRD EDITION.
TRANSLATED FROM THE FRENCH.

LONDON:
108, NEWINGTON GREEN ROAD, N.



FIVE GENERATIONS.



THE HISTORY
OF THE
Basutoland Mission,
From 1833 to 1905.

(Third Edition. Translated from the French.)

THE origin of the Basutoland Mission is intimately connected with the political events which, in 1820, troubled the country. Until then, the Basutos had lived in comparative tranquillity, but were soon to be grievously troubled. At that time there was in Natal a chief called Chaka, a very cruel man, who desired to extend his power beyond the limits of his own territory. Owing to his misrule one of his vassals, Motéane, rebelled, and emigrated with several thousand warriors to Basutoland. Moshesh, the paramount chief of the Basutos, a man of great wisdom and rare sagacity, then endeavoured to unite his different

captains in one common cause to repel the invasion which threatened to ruin his country. But they remained deaf to his appeals, and began to fight against each other. This was only the beginning of the many evils which were to fall upon the little tribe.

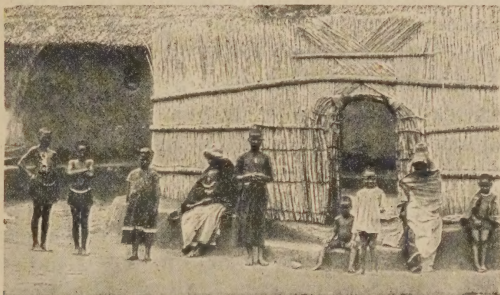
Their fields having been ravaged during the war, and their cattle, which formed the principal riches of the country, being taken, famine soon began to play its part on the scene, forcing the Basutos then to become cannibals.

Moshesh fought with the courage of desperation, and established himself in the natural stronghold of Thaba-Bosiu, which he thought would make a good centre for operations. He was right in this decision, for soon after he was able to drive away the invading hordes of Motéane, and in more recent times neither the Boers nor British troops were able to dispossess him.

The first care of Moshesh when peace was restored to his country was to destroy the germs of cannibalism which had developed among his people. He succeeded in this much more by persuasion than by force. Subsequently Zulus, Mantatis, and Matebeles made incursions into the country, but Moshesh always drove them out. He was ever on the alert, for hordes of Korannas, armed with guns, came periodically and raided his

country. Moshesh wondered how he could permanently rid himself of these enemies, who sowed ferment and discord among his people. God sent him a most unexpected deliverance.

About 1832 a Hottentot mulatto, called Adam Krots, who had lived a long time with the missionaries in



House and Stockade in Basuto Village.

Cape Colony, came to hunt in Basutoland. He became friendly with Moshesh, who told him the fears he had for the future of his tribe, and asked him if he could not furnish him with guns. Adam Krots replying in the negative, he then asked if he could not send him European teachers. The hunter bethought him of the missionaries, and promised Moshesh that he would

send him the messengers of the Gospel, which offer Moshesh accepted most gladly.

It goes without saying that Moshesh did not know what a "missionary" was. Adam Krots had no doubt explained it to him, but he did not understand that they were not there as representatives of civilization, but as messengers of God. Without knowing it, he was going to introduce to his people Him who alone can deliver men, save them, and keep them.

At this period communication between Cape Colony and Basutoland was very limited, and many months passed before Adam Krots could tell Moshesh that he had not forgotten the promise he had made him, and which he was endeavouring to fulfil. The chief, discouraged, thought he was forgotten, or that perhaps Adam Krots was not rich enough to buy a missionary, so he sent him 200 head of cattle to give them as a present to the "Great Chief of the Whites." These cattle never reached their destination, for they were seized on the way by a band of Koranna marauders. But the fact remains, as a proof of how earnest was Moshesh's desire to possess at least one missionary.

At the time that these events were taking place, three young men, at first destined for Algiers (Messrs. Casalis, Arbousset, and Gosselin), started for South Africa,

owing to urgent appeals made to them by the French missionaries at work in Baharoutsi—Lemue, Rolland, and Pelissier—to come to their aid. *Baharoutsi* must not be confounded with the *Barotsi* of Zambesi.

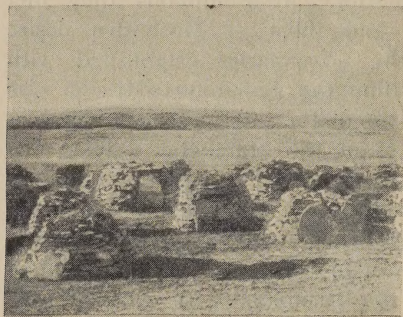
The sea voyage lasted three months and a half, when at last, arriving at the Cape, they were directed to the interior. At Philippolis they met Adam Krots, who told them of Moshesh's desire to have one of the missionaries established with him. Just at this time the Baharoutsi Mission was broken up on account of the interference of Moselekatsi, the cruel chief of the Matebeles. The missionaries had to fall back upon the station Motito, too small to receive the three young missionaries who had just arrived. So after some deliberation they decided to follow the Hottentot mulatto, who was quite willing to go with them to Basutoland. A message was despatched to Moshesh to announce to him the speedy arrival of the missionaries. He replied by sending two of his sons to meet them, one of whom (Letsie) succeeded him later on. On setting out he said to them: "Bring me these men safe and sound, or I shall hold you responsible for any evil that may happen to them."

The missionaries crossed the Caledon River, which separates Basutoland from the Orange River Colony.

In June, 1833, they were at Thaba-Bosiu, the capital of Moshesh.

The Basutos in 1833 were still plunged in heathenism of the grossest kind ; they had not even a belief in a Supreme God. They admitted a supernatural influence of spirits, and worshipped their ancestors by sacrifices

and incantations, hoping to obtain their blessing.



Burying Ground of Basuto Chiefs.

Polygamy was held in honour among them, and has been one of the greatest obstacles which the missionaries have had to contend with. To this moral evil, which

was most difficult to eradicate, must be added one not less serious. For instance, one day a missionary visited a village and found an old infirm woman dying from starvation. He asked if there was no one to come and help her. "Yes," she replied, "she had sons and daughters, but she was too old, and they had

nothing more to do with her." Thus, in spite of the worship of their ancestors, they allowed their mother to die on account of her great age. The fact is characteristic. Another time it was a child buried up to the neck, abandoned thus cruelly by its parents. In fact, family life, as such, did not exist in Basutoland. When a man had sons he left them to themselves, without taking any care of them. Were they daughters, he brought them up in the hope not of *giving* them, but of *selling* them, in marriage.

One day M. Casalis found a young boy who had strayed into a valley infested by wild beasts. He was an orphan "Is there no one in the village to take care of you?" asked the missionary. "Oh, yes," said the child; "they have given me an assegai to defend myself against the wild animals, and to kill them for my food."

Another time a young shepherd allowed an ox to escape from the kraal. Not daring to return to his master, he ran away, and reached a neighbouring village, where they decided to cut him into pieces as a tempting morsel for the hyenas. He was saved by a missionary who arrived just at the critical moment. Such was the state of things amidst which the missionaries were called to work. They were ably assisted by the chief Moshesh. This man was not only a great

captain, but he had also a really kind heart. This was why he took for his motto, "Peace is my sister," and it was he who said later on : "It is in peace that abundance is found." He practised what he preached, for one day, when the Kaffirs had laid siege to Thaba-Bosiu, he sent them twelve pairs of oxen, knowing they were reduced to a state of famine.

Moshesh, after having received the missionaries kindly, wished to establish them, and chose a convenient place about ten leagues from his capital, where they might found a station. This was the origin of the principal station of Morija, of which M. Casalis took charge. But it is not enough to come into a country to do work there. One must first know its customs, and, above all, learn its language, which the new arrivals did.

The beginnings were difficult. For fourteen months they had to be learners and teachers in turn. At length they were able to begin their work. They spent the evenings in composing little sermons on Bible subjects in the Sesuto language. On Sundays they formed a Sunday School, which was more of the nature of a reading and singing lesson, then afterwards held a short service which lasted about half-an-hour, the average attendance varying from sixty to ninety people. As

they had no bell to call to worship, they used a frying-pan, on which they struck loud blows.

But the missionaries did not feel at home as long as Moshesh did not come and live at Morija. Had he done so, they felt they could have a firmer and more permanent influence over him. At last, in June, 1834, he came, accompanied by many of the inhabitants of Thaba-Bosiu. He went to church, where many people had assembled. They could not persuade him, however, to stay at Morija, but this visit to the head missionary was a great stimulus to his subjects, and from that day the mission entered on a new era.

Arbousset then visited Thaba-Bosiu, where he received much sympathy. Before a congregation of 400 people he preached a sermon from John iii. 1 to 7. Moshesh listened most attentively. The missionary felt he would like to found a station in the capital, where he had so many hearers, and perhaps hearts ready to receive the good news. This was done in 1836.

At Morija the work advanced but slowly. The services were always well attended, but heathenism had powerful attractions for these ignorant natives, attached for centuries to their customs and traditions. At last, however, the grace of God seems to have touched their hearts, for in M. Casalis's journal of date 9th January,

1836, three years after their arrival, he writes : “ To-day for the first time I heard a Mosuto praying aloud. I could hardly believe my ears. I ran to the window, where I found Brother Gosselin listening too. He said : ‘ It is Sékésé, one of the shepherds. He is lying on his face praying behind the cattle field.’ ” This was a beginning, but the missionaries had to wait many years before they had a real conversion.

In 1836 Casalis, considering the time had come to extend the influence of the mission, went to Thaba-Bosiu, where he founded a station. Progress was very slow. The more so because Moshesh himself, though very favourably inclined to the missionaries, was not converted. Even the chief men of his court put themselves in antagonism to all those who professed Christianity. Thus one day, in a council over which Moshesh himself presided, when beer had flowed freely, and heads became heated, a Christian was threatened with death—Abraham Ramatseane, one of the first converts. Moshesh himself defended him, and said : “ In spite of all this noise you are making, know that it is useless to oppose the Word of God, and that, sooner or later, it must triumph.”

Afterwards the wife of a petty chief made confession of Christianity. Her husband cut up her

clothes to prevent her going to church. She bravely said to him : " Even if you cut up ten of my skirts, you will not make me renounce my faith nor my hopes."

The year 1840 was a very blessed one for the missionaries. There was always an increasing number of natives who desired to know Jesus Christ. Many children came to the schools, over whose minds they were able to

exercise a good influence, and who from their earliest youth came to the feet of the Saviour. After the messengers of the Gospel were estab-



Children Playing Marbles.

lished in the country the attacks of the neighbouring tribes began to diminish ; then the Basutos, leaving Thaba-Bosiu, where they were too straitened, spread themselves over the valleys where they could work at their favourite occupation of cultivating the ground and rearing cattle. But it was most important that the germs of life which

they had received should not perish, so two new stations were founded, one at Bethesda, entrusted to M. Gosselin and M. Schrumpff, and the other at Berea to M. Maitin.

The chief Moshesh took great interest in the founding of this last station, and on the day that M. Maitin was placed there, he preached a sermon which may be summed up thus : " You are all afflicted with a mortal malady, only the Word of God can save you. Listen to the missionary, and he will cure you." This happened in 1843.

During the years which followed, other stations for evangelization were founded, either on account of the emigration of a part of the population which had become too dense, or by a petty chief of the tribe wishing to have a missionary near him.

Thus M. Keck, in 1846, became missionary at Cana, which had been for many years the centre of cannibalism. Then, in 1847, Mr. Dyke was placed at Hermon. Afterwards on another line, but still in close relation to the missionary work, they erected a Normal School at Carmel, in the Orange River Colony. This school was founded outside Basutoland, to withdraw the young people of whom they wished to make catechists from all heathen influence. In 1848 a

new period began for the Mission. But before relating the history of the years which follow, look for a moment at the progress which had been accomplished. There were now six principal stations in Basutoland, from which the Gospel radiated. Each missionary station had its out-station, which was regularly visited. Every Sunday at this period 1,000 to 1,500 people heard the message of glad tidings. The principal churches had 415 communicants, besides 97 catechumens. The schools saw the numbers of their pupils increasing, many of them coming very long distances daily to profit by the lessons given them by the missionaries, whose wives assisted them. The work seemed on the high road to prosperity, when, alas! the troublous events which followed stopped it to a certain extent.

Now comes a dark period in the history of the Mission Society, and of the Basuto Mission in particular. Since its foundation the Mission Society in Paris had met with warm sympathy, which was expressed in gifts, by the aid of which it was able to extend the field of its activity every year. At the close of the events which troubled France in 1848, the Report of the Treasurer of the Society announced a deficit of 15,000 francs (£600). Not a very large sum, indeed,

still it was the first time such a thing had happened. The Committee, much distressed, decided that they could not continue to work in debt. Orders were given to the missionaries in Basutoland to restrain their activity, and to abandon the three stations of Cana,



Evangelistic Work.

Hebron, and Hermon. The missionaries replied that, without wishing to disobey the Committee, they would continue what they had begun, and

that even if the Society was unable to assist them, they would continue all the same. This was very beautiful, and their efforts were soon to be rewarded.

At the same time that the Committee announced that the work must be reduced, they wrote to Mr.

Rutherford, their agent at the Cape, no longer to honour the drafts that might come to him. It is in adversity that true love shows itself. Dr. Philip, superintendent of the London Missionary Society, proved this in paying what was due to the missionaries, which amounted to the sum of 10,000 francs (£400). At this period also the Mission House in Paris was closed. The five pupils who were in it were sent away. This state of matters lasted eight years, up to 1856. The missionaries in Basutoland were much grieved by these various blows, which struck them just at the moment when the harvest began to look encouraging. They delegated M. Casalis to go to the Cape to interview the brethren who were interested in their work. A commission met, who in a few months collected more than 35,000 francs (£1,400). This was a noble result. But they needed more than this, even the sympathy and the hearts of the Churches in France. At the request of the Auxiliary Committee at the Cape, M. Casalis went to Europe in 1849.

Whilst these events were passing outside, others no less serious were happening in Basutoland. It was first of all in the religious domain that the disaffection began, among certain members of the Church, and, above all, the son of Moshesh, who began to trouble the

peace of the missionaries. The heathen took occasion by these dissensions to reassert themselves, and it required all the faith and zeal of the messengers of the Gospel not to be discouraged, which would have been a sign and precursor of the end of their work.

In the political domain, an act, good in itself, and useful to the Basutos—the British Protectorate proclaimed by Sir Harry Smith in 1848—had most unexpected consequences. This Protectorate recognized as proprietors of the soil whoever had built on it. So the Dutch farmers who had settled in Basutoland, and had been received by the chief, became thus masters in the place. This irritated the Basutos, who expected to keep their territory to themselves only.

Major Warden, who had been appointed English Governor, marked out the boundaries to the disadvantage of the Basutos, and to the profit of the Colonists. This was the occasion for hostilities. At the same time Moshesh was ordered to attend a meeting where all the chiefs who submitted to the Protectorate were to attend. He refused. Major Warden assembled his troops, and established himself at Platberg, on the Caledon River. Moshesh was invited to another Conference, but he would not go. Both M. Casalis and M. Dyke went to Platberg; all was in vain. Moshesh was declared

an enemy of the British Government. This caused war. But the injustice of Major Warden was too apparent, and he was recalled. Sir G. Cathcart replaced Major Warden, but hostilities were not thus lessened. An ultimatum was proposed to Moshesh to deliver 10,000 head of cattle and 100 horses, or to prepare for battle. Moshesh could not agree to these conditions, and an expeditionary corps of 2,500 men came and laid siege to Thaba-Bosiu in December, 1852. Moshesh fought valiantly, and not without success ; however, at the representation of the missionaries, he agreed to an act of submission by writing to the Governor, and so things remained there.

While these events were transpiring, the missionaries had much to suffer. Besides these colonial complications with England, there were many quarrels among the neighbouring tribes, and the most of the stations suffered in consequence. Just at this moment, when the Mission ought to have been reinforced, only one missionary was added, M. Jousse, who accompanied M. Casalis on his return from Europe in 1850. Until 1858 the work had no more labourers. However, an important fact in the history of the Basuto Mission must be mentioned ; this was the printing of the New Testament in the Sesuto language, and a hymn-book in

1853. From this time Christians who had learned to read could nourish themselves on the true "Bread of Life."

From 1853 to 1856 there are no particular facts to mention in the history of the Mission. At this period the Mission House in Paris was re-opened, and M. Casalis was called there as director. For twenty-three years he had become worn in working and labouring among the Basutos. It was a most touching ceremony, the bidding adieu to M. Casalis at Thaba-Bosiu. The church was called together to see him for the last time, and, as in the case of the Apostle Paul, they accompanied him with tears and prayers as far as Morija.

In 1857 one of the pupils of the Mission House was ordained. This was Monsieur Coillard, the future founder of the Zambesi Mission. In 1858 he arrived in Basutoland, where two new stations were founded, one of which was Leribé, where he was placed. One must now go back a little to understand the period which follows, and which leaves a cruel souvenir of the conduct of the whites to the Basutos.

In 1856 the Boers, discontented with certain laws made by the Cape Government, revolted, saying, "Trek." They advanced towards the north, repulsing

the natives wherever they found them. From this time they established themselves in the Orange River Colony and the Transvaal, which are on the east and west frontiers of Basutoland. In 1858, finding that the neighbouring country was a good one, they



Training Institution, Newberry Hall,

declared war against the Basutos, without any other reason than that of covetousness.

They invaded Basutoland, took Morija, drove away M. Arbousset the missionary, and came to Thaba-Bosiu. In spite of all their efforts, they could not take it, and

had to retire at the order of Sir James Grey, the English Governor. The missionaries had to be more on the alert than ever, for they saw themselves on the point of being dispossessed of their stations. To the evils of war must be added others, which necessitated much perseverance and many efforts on the part of the Christians in Basutoland. First of all came famine, then small-pox, after that typhoid fever, which claimed many victims. Many more labourers were needed to face the exigencies of the time, so M. Germond, M. Mabile and M. Ellenberger were sent to the aid of their brethren in 1860. New stations rose up, called for by the chiefs or by the natives, who felt the good influence which the Gospel exerted over their hearts.

The heathen party was always powerful, and the missionaries had often to struggle against it. Yet other new troubles appeared on the horizon in the arrival of Roman Catholic missionaries, who about 1861 came to establish themselves at Thaba-Bosiu. From this time it was needful to combat them, so that they should not steal the hearts of those who were on the point of being converted, and who did not know as yet which road to take. Basutoland was now full of Christians, or of those who called themselves so. It was found necessary to establish a way of exercising and following up an

influence over those who did not live in a missionary village or who could not come regularly to church. M. Arbousset had obviated this in often visiting the scattered ones round his station. This occupied much time without any great results. What was necessary was native Christians worthy of all confidence, who could take charge of these out-stations. It was to M. Mabile that this inspiration came in 1863. At Kolo, near Morija, he settled one of his Christians, Esaia Lééti, to preach the Gospel. The result was just what he expected; Esaia, loved and supported by his countrymen, did among them a work which was really blessed. In 1864 another out-station of Morija was put under the care of Selelo Picare; they put along with him a young Mosuto called Lefi, who took charge of the school. This was the beginning of permanent out-stations, the usefulness of which was soon to be permanently felt, and their real service unanimously recognized.

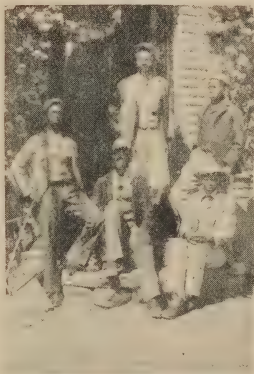
Unhappily the hour of political conflict was again to sound. In 1865, there was another war with the Boers, who wished to reduce the Basutos by famine. Order was given to the missionaries by the Government of the Orange River Colony to withdraw from Basutoland. Moshesh sued for peace. They granted it to him on condition of reduc-

ing his country to the district of Thaba-Bosiu only. The missionaries might return on condition that they turned their stations into farms. They had to rebuild many ruins, for the war had been disastrous. Although hostilities continued all the same, Moshesh accepted the offers of the English Governor, Sir Philip Woodhouse, and on the 12th March, 1868, the Basutos were recognized as British subjects, and had no more to fear in future from the Boers.

The year 1870 was encouraging to the missionary work. Nevertheless, there was also a heavy grief to chronicle. Moshesh, the great chief of the Basutos; Moshesh, who had called the missionaries, who had aided them in improving his people, died. During all his life he had been indifferent to the teachers of the Gospel, but when the hour of death approached, he experienced the grace of God in his heart, and he died a Christian, though he always humbly spoke of himself then as "only an infant of a few days old."

After the war of 1868, one of the first cares of M. Mabile, on returning to Morija, was his out-stations. He wished to aid them by putting at their head trained evangelists. But to have them, they must be educated. He therefore founded a Normal School at Morija, which, later on, was to exercise great influence in all South

Africa. It was from there indeed that many evangelists came forth, and still come forth, to labour in the Transvaal, in the Orange Colony, and even at the Cape. By this time the Churches of Basutoland had become full grown. The missionaries took note of this, also that they were able to organize and direct for themselves, in the first Synod that was held in 1872. But the living church has another duty than that of directing and organizing. She ought also to carry the Light. This the churches in Basutoland understood. And here can be seen a fact unique in the history of Missions : a small tribe, evangelized in forty years, wishing in its turn to spread the Gospel. Various missionary expeditions were organized to reach the Bapedis, the Banyai, and other tribes. They did not altogether succeed at first, sometimes owing to the opposition of the chiefs of the tribes, sometimes to the bad will of the Governors ; but perseverance and a good cause ought always finally to



Institution Boys, Newberry Hall.

succeed, and upon the far distant banks of the Zambesi is now seen the fruit of the efforts of these children of Africa, who had become children of God. M. Coillard was the founder of the Mission to Zambesi, but do not forget that he went there because the Basutos said to him : "Go, and our prayers will go on before you to that land, which will become the Mission of the Christian Basutos."

Since 1872 the work has constantly made progress in every way ; the care and attention of the missionaries have been more particularly directed towards the educational side of the work.

The Normal Training School of Morija was founded in 1872, and has grown and developed since then : its pupils have been most successful in winning prizes at the Capetown Teachers' Examinations. It is now directed by the Rev. R. Henry Dyke.

The Thaba-Bosiu girls' school is also at work. The pupils at this school are given a good primary education ; besides which they are taught sewing, washing, ironing, and other domestic work. This school has now been removed to Thabana Morena, where a new school has been built, directed by Madame Goy, whose thrilling story of " Alone in South Africa " is fresh in the memories of our readers. Sixty girls are trained there.

In 1882 the Bible School was founded. This institution trains native evangelists, to whom are entrusted the numerous out-stations attached to each mission station. They are often not only evangelists, but at the same time schoolmasters. Numbers of the young men being taught at this school come from the Transvaal, the Orange River Colony, Cape Colony, Bechuanaland, or the Zambesi. They return thither as teachers of the Gospel, thus extending the influence of the Mission far beyond the frontiers of Basutoland. More than 300 evangelists have gone forth from the Bible School since 1882, and are working now.



Industrial School, Lelualing.

Yet another institution, the Industrial School, was founded at Lelualing. The pupils here are taught stone-cutting, masonry, carpentering, joinery, and the blacksmith's trade. This school has been of great benefit to the inhabitants of Basutoland, and will be more and more so.

The Theological College, of which Mr. Jacottet is the director, was also founded in 1882 ; nine students of the same are now at work as consecrated native pastors. Each one is at the head of an important parish, and their co-operation is most useful to the Mission in Basutoland.

Beside these undertakings, there is the printing office. The Mission had been in possession of a printing press for a great many years, but owing to war and the unsettled state of the country it had not been as useful as it might have been. In 1882 M. Mabile took the press in hand, and, owing to his great energy and perseverance, he soon enlarged the stock and added to the number of workmen. In 1890, the printing office at Morija employed eighteen native workmen and had already published a great number of books, spelling books, geographies, arithmetics, Biblical dictionaries, commentaries, hymn books, etc. All these above-named books have a large sale all over South Africa, amounting to over £4,000.

In 1904 Mr. Casalis, son of the pioneer missionary of that name, took out with him to Morija, thanks to the help of kind friends, an improved printing press, of which they were in great need, the old one being worn out, and now the work has so tremendously increased

they have difficulty in coping with the orders they receive.

More than 20,000 copies of the Bible, printed in Sesuto by the British and Foreign Bible Society, have been sold in South Africa.

But what is of much greater importance still, souls, one by one, slowly but surely, have given themselves to the Saviour.

Summing up of the Work in 1905.

The 22 stations of Basutoland have now 194 out-stations and 203 schools, 9 native pastors, 18 European missionaries directing them, 10 European teachers or directors of normal and other schools, 253 native teachers and 187 evangelists or catechists labouring in the different out-stations. There are 15,774 church members, 7,057 catechumens preparing for membership, in all 22,831 converts, and 11,673 scholars in the schools. These church members contribute towards the general expenses of the work in Basutoland an annual sum of about £4,000.

Compared to the work of certain other missions, perhaps at first it appears rather insignificant. But the sphere of the influence of the missionaries is a very wide one. In quite a different way also the mission

work has had great results. Whereas the greater part of the South African tribes have disappeared, or have been swallowed up by Colonial politics, only the tribe of the Basutos exists, preserving its autonomy or independence.

And this independence is still the fruit of the Mission, not because the missionaries have been, as they are so often accused of being, politicians, but because, in making the Gospel to penetrate the hearts of the people, they have caused to penetrate at the same time a moral life which makes nations live, and which makes them great.

Basutoland remains, and will remain, we hope, in South Africa, not a last witness to the heathen past, but a witness vivified by the breath of the Holy Spirit, and no longer animated by gross Paganism.

In this consists the secret of the independence of Basutoland. No need to look for it elsewhere.

All honour to those who have laboured at this work of salvation with such constant fidelity. But, above all, honour to Him who in His grace touches hearts and converts them to Himself. The work among the Basutos is the work of God.

December, 1905.



The English Auxiliary of the Basutoland Mission has its headquarters in London. Its object is to collect funds to pay the salaries of the Native Evangelists, the Paris Missionary Society not now being able to supply this part of the work owing to many other claims on it.



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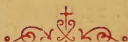
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“Go ye into all the world,
and preach the Gospel to
every creature.”

—MARK xvi. 15.

“And let us not be weary
in well doing: for in due
season we shall reap, if we
faint not.”

—GAL. vi. 9.

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